

THE KOREAN REPOSITORY.

JULY, 1898.

THE TAIWON KUN.

ON the twenty-second day of February, 1898, there passed from this life one of the most remarkable Koreans of the century. Yi Ha-eung, Prince of Heung Söng, was probably best known by his title of Taiwon Kun, which may be translated Prince Parent. Never a monarch himself he belonged to that rare class of men who thro the process of adoption have given a son to a throne, and have lived to enjoy some of the honor and much of the trouble of a crown without being its actual owner.

Born in Seoul on the twenty-second day of January, 1811, his life paralleled and was a contrast to that of England's Grand Old Man, Gladstone, and at the time of his death he had reached the ripe age of eighty-eight years and one month. He saw four monarchs occupy the Korean throne and pass away, and lived to watch his own son's reign for thirty years. Our great regret is that he has left no book of memoirs for they would consist of truth stranger than fiction. About eighteen months before his death we met him one day and had a short conversation with him. He showed few signs of his advanced age. He was erect and vigorous, few wrinkles on his face, hair tinged with grey and eyes wonderfully bright and clear. About five feet six inches in height he impressed the beholder as a man of more than ordinary power and looked a leader of men. We were impressed as we called to mind that he was the grandson of a great and unfortunate Crown Prince, the great-grandson of a famous king, the nephew of another king and the father of still another king. He was the embodiment of all the traditions of Korean royalty. By his strength of character, his ambition and his ability he became the leader of the small remnant of the imperial clan left and really preserved it from extinction.

We have already indicated his high descent. His line is traced from His Majesty, Yōng-jong, who occupied the Korean throne from 1724 to 1776, a period of fifty-two years, being the longest reign of the present dynasty. The old prince came from long lived ancestry. On the death of his first son, King Yōng-jong nominated his second son Prince Chang-hōn as Heir Apparent. A feud broke out between the royal father and son and the latter was put to death as insane by the King's orders.* But the old king was without other male issue so the descent had to be taken from the executed Crown Prince from whom three lines of monarchs are descended. The first line is from the second son of Prince Chang-hōn, who succeeded King Yōng-jong, and from whom are descended Kings Syun-jo, Ik-jong and Hōn-jong. The latter dying without issue recourse was had to the line of Prince Chang-hōn again whose great grandson was adopted by the consort of King Syun-jo as the latter's son, and who ascended the throne as the brother of Ik-jong and reigned as Chōl-jong (1849-1863). But Chōl-jong also died without issue and again the succession fell to the line of Prince Chang-hōn, the descent being as follows:

Crown Prince Chang-hōn
|
Prince Nam Myon
|
The Taiwon Kun
|
His Imperial Majesty.

Tho the Taiwon Kun's father Prince Nam Myon was the brother of a reigning king, it does not appear to have helped the family very much and in those early years the prince was apparently without either wealth or influence. He early married Lady Min, a daughter of Min Chi-ku, and a second cousin of the late empress. They spent over sixty years of happy married life together and the death of the prince occurred only one month and three days after that of the princess. They resided in the Unhyon Palace in the northern part of the city and here their family which consisted of three sons and two daughters grew up. The sons were Hon. Yi Chai-myon, ex-Minister of the Imperial Household; His Imperial Majesty; and Yi Chai-son who died. The eldest daughter married Hon. Cho Pyong-ho, who was at one time Minister of War. She died some years ago. The younger daughter married Cho Chung-ku, also a high official of the government.

Among the grand children in addition to the children of His Majesty, may be mentioned Yi Chung-yong at present studying in England; Mr. Cho Han kuk, and the wife of Mr. Kim Heung-kiu, Lady Cho.

While the relatives of the Taiwon Kun, both by law and by birth, were engaging more or less in the political game of the times, he either would not or could not appear on the scene. Of the details of his life up to 1864 little is known and if it were known it is probable there would be little to record. From 1834 to 1864 the royal clan was shorn of much of its power, all offices were in the hands of the Kim clan whose head, Kim Pyong-gi, was virtual ruler of the land for the years ending that epoch. The Kims were really the head of a great party of Yangbans in whose interest the government was run. The old ideal of a Yangban which represented him as a man returning from a term of office as a Prefect poorer than when he went away from the capital, had disappeared, and in his place the boodler enriched with the spoils of the people was the common type. It seems certain that in this period many of the abuses of Yangbanism took acute and permanent form which culminated in the Tong hak outbreak so many years afterward. The common people were reduced to the condition of serfs. The Yangban was permitted to levy on the coolie's rice and money, and that which in civilized lands was theft and robbery in Korea was perfectly proper and legitimate when done by a Yangban. At the head of the aristocratic party were the Kim clan who held their influence thro the Queen and in whose hands the King was simply a Marshall of State pageants and a Registrar of state documents. When King Hon-jong died, it was the Kims who hastily sent to Kangwha and brought Prince Tokwan from there and placed him on the Throne by a decree of Dowager Queen Kim. One of the ladies of their house became his consort and so completely was he under their control that at their instigation he refused the literary degree of *chin sa* to his old tutor on Kangwha. Under such circumstances it is doubtful if any opportunity present itself to the Taiwon Kun to enter the political arena. The death of Chol-jong, however, changed all this. That monarch had but one child, a daughter who was married to Mr. Pak Yong-hyo. Dying thus without male issue, and without having legally settled the succession, things were thrown into great confusion and it was at this moment that Prince Heung-Song determined to take part in the scene.

The Taiwon Kun now came forward as the advocate of the claims of his children and as a result his second son, Prince Ik-Song, was adopted as her own son by the senior Dowager

Queen Cho and placed on the Throne by her decree. This adoption abolished the legal relations of His Imperial Majesty and his father, the former becoming the son of King Ik-jong, who had died more than thirty years previously and reigning as a successor to him. But while the relation theoretically, of father and son came to an end, the power and influence of the old prince was limited only by his own ambition and ability. This has given rise to the myth industriously circulated that he was appointed Regent during his son's minority. No such appointment was necessary nor was it made. The legal authority was in the hands of Queen Cho whose powers as the senior Dowager were ample in the premises, and the position of Prince Heung Sōng as Taiwon Kun, or Prince-Parent, was sufficient to give him a controlling influence in national affairs, as long as he maintained harmony with Queen Cho and the Ministers of her creation.

It is certain, however, that the prince for the first ten years of his son's reign (until 1873) was the director of national affairs. He found much to oppose him at the outset and his life politically was a constant battle. The Kims were shorn of their power and with them fell the great northern and southern factions of Yangban, the prince identifying himself with the "Southerners" and the "Little Northerner." He soon took hold with no gentle hand of the Yangbans of his date and made them feel the fullweight of his powers. The first two acts after he came into power were significant of his future policy. The first act was to pardon Yi Sei-bo, Prince Kyōng-pyong, who was King Chuljong's nearest relative. This prince had incurred the enmity of the Yangban faction and had been driven into exile, and just before the King's death, in spite of his exalted station they had secured a royal decree for his death. The King died before the sentence was carried out and a pardon promptly reached him. By this act the Taiwon Kun served notice on the Yangbans that the days when they could turn down even the royal clan were ended. This act was but the preliminary of a strife with Yangbanism in which the prince succeeded in inflicting some humiliating blows upon his opponents and at the same time doing good to the nation at large.

The aristocracy proved their claim to consideration by the honorary tablets to illustrious ancestors which vindicate their pedigrees. These tablets were of two classes. The first class was composed of tablets erected to deceased Masters by disciples and followers. The second class composed of official tablets enshrined as the reward of meritorious services by the government in one of the Temples of Fame in the provinces. Now in the pro-

cess of time these tablets had greatly increased in number while the name of their descendants was legion. But worse still many abuses had crept in. Frauds had been perpetrated and even unworthy and dishonorable names were found enshrined on these altars, while their multitudinous off-spring annoyed the people with their pretensions and were guilty of all sorts of evil and pernicious practices. In 1868 the Taiwon Kun abolished the private tablets and in 1872 just before he retired from the political arena, he demolished all the Temples of Fame except forty-eight and suppressed their tablets. In this year he struck another blow in favor of the common people by abolishing the old military tax. By this tax, which was levied on all found on the military rolls of the nation and their descendants, the social status of the "low" man was fixed. He became subject to all sorts of disabilities and was reduced to virtual serfhood. It was a proud boast of the Yangban that he was exempt from the disabilities of this tax, but the Taiwon Kun abolished the tax and the disabilities with it and in its place established the present Ho-po or house tax which fell on Yangban and coolie alike. Only a Korean can fully appreciate the indignation of the disgusted aristocrat when he found himself in the same category with his chair coolies as regards the cost of government. He had to pay for some of the protection afforded him.

The Taiwon Kun was doing in those days what is popularly known as "playing to the galleries." He gave the common people permission to wear black shoes, thus abolishing another distinction between the aristocrat and the masses, and ordered all alike to reduce the size of their sleeves. He made an onslaught on the hat and cut down the size of the brim. In the earlier days of this century these hats were so big it is said only four persons could sit in an eight foot square room with them on. This would give sixteen square feet necessary to accommodate each hat. They were smaller in the prince's day but he cut them down to something nearer the present size. The dress reforms of 1894 were a continuation of this work and by his whole course towards the Yangbans he was to a certain extent a blundering anticipator of the reformers of that year and to him they turned for his influence and it was given them.

The second significant inaugural measure was the persecution of the Tonghaks. It is said that "Choi Pok-sul of Kyengju and his followers organized societies and claimed to worship Työn-chu (God). By the influence of their God they could dance the Sword Dance and ascend into the air. They took the

name of Tonghak, deluded the common folk and deceived the world." They were "investigated" and suppressed. This was preliminary to that anti-foreign, anti-Christian policy of which we shall speak more at length later.

The Taiwon Kun was a great builder. In 1865 he began the restoration of the Kyeng-bok Kung on the ancient site of dynastic palace, and for three years it was the great work of the realm. He very soon emptied the government treasury and then he made an appeal to the public in general for voluntary contributions. His agents went everywhere and always secured a contribution. Those among the rich Yangbans who would not contribute were induced to make loans to the enterprise. Honors and offices were sold and a great harvest of coin reaped. No estimate has been made of the amount contributed by the people but it must have reached several millions of dollars. This palace occupies a beautiful park stretching around Puksan and up on the flanks of Puk han, while its buildings are labyrinthine in extent. Tragedy has driven its occupants elsewhere and to-day it lies deserted. The many buildings about it were also built and the streets improved somewhat. Repairs were undertaken on the public buildings in the provinces, and the walls of Söul and some of the provincial cities were patched. This era of building inaugurated by the prince has proved a marked feature of the reign even to the present day.

The whole history of the Taiwon Kun has been blighted by the massacre of the Roman Catholic Christians. His memory cannot be exonerated from the guilt of that terrible crime. A man of blood he was, and the story of the wholesale murder of innocent men, women and children is a tale of the blackest heathenism. It is said he afterwards regretted it. We hope he did for the story still rings with the cries of slaughtered babes and the anguished lament of brutally murdered maidens. It was the greatest blunder of his life and no adequate explanation has been offered of the reasons for engaging in it. The reader is referred for a full account to Dallet's History. This persecution involved the murder of several foreigners and put the prince in a confirmed antagonism to all things foreign. He even went so far as to erect in the city of Söul tablets of stone inscribed with these anti-foreign sentiments. One of these tablets stood in front of the Confucian Temple College and the other before the great bell at Chong-no. The following was the inscription and translation:

洋夷侵犯非戰
 丙寅作辛未
 我和主和賣國
 我萬年子孫立

"The barbarians from beyond the seas have violated our borders and invaded our land. If we do not fight we must make treaties with them. Those who favor making a treaty sell their country.

Let this be a warning to ten thousand generations. Decree dated year Pyöng-in (1866). Tablet erected year Sin-mi (1871)."

These tablets did not remain many years and were finally removed, being buried, it is said at the places where they stood. How ridiculous this tablet reads in the light of the course of events, and yet it once dominated the policy of the land! Korean progress will be measured from that tablet and even the development at this early day when compared with the sentiments of the tablet are a marvel.

But the foreigner while the object of aversion was felt to be a menace and the prince set himself diligently to prepare the defenses of the land against their onslaught. The inscription on the tablet above given shows clearly the utter absence of any idea whatever concerning the real meaning of the foreigner's purpose in seeking treaty relations, but the preparations made for his repulse show a pitiful degree of ignorance concerning his prowess. A few battalions of jiggy coolies, farm hands, actors, mountebanks and gamblers were rendezvoused in the garrison towns and especially at Kangwha, and at these places a vast store of arms was laid up including jingals, cannon, machines, swords, spears, bows and arrows, helmets and armour. Quite a number of cannon were cast of bell and other metal some of them weighing as high as 600 pounds. Many of these were scattered along the Han and may be met with to-day all the way from Chemulpo to Seoul. A bullet proof coat was also invented composed of seventy-two thickness of cotton cloth and clad in these the Koreans believed themselves able to repel the combined assault of all Europe. But tho unable to make them invincible to the foe, the prince never trifled with his soldier's stomachs and in this he was a vast improvement on his predecessors, and on some even of his successors as they found out to their cost. He made full provision for the

commissariat, levying grain on the entire realm and his soldiers never suffered for lack of food. But this was all in vain. Both before the French and the Americans the Koreans were crushed as tho they were eggshells. Seventy-two thickness of cotton cloth, instead of checking the enemies' bullets, were found simply to impede flight, so the armour was voted a failure.

The prince's lease of power come to an end in 1873. His Majesty had reached an age when he was capable of directing affairs himself and his brilliant consort, Queen Min, was anxious that he should do so. The retirement of the Taiwon Kun was determined upon. In accordance with the memorial of Yi Sei-u the title of *Tui-to*, literally Great Elder, and corresponding to the popular title of Grand Old Man by which Gladstone was known, was conferred upon him. Two measures of his were abrogated. The 100 cash pieces were abolished and the coin of China was declared no longer legal tender. In regard to the introduction of Chinese coin, it is said that the prince undertook the repair of the tablet house of the tablet to the Manchu conquest near Nam-han and this measure was regarded with such favor in China, that a large amount of coin which popular report has exaggerated into many junk loads in amount was sent over to aid him. This coin he put into circulation. In the second moon of the following year, 1874, His Imperial Highness the Crown Prince was born and a decree of His Majesty immediately confirmed the succession to him. This resulted in a large access of power to Her Majesty, whose brother Mr. Min Seung-ho became all-powerful. The Taiwon Kun was shorn of all power and driven into retirement, and thus began that feud which for twenty-five years has convulsed Korean national life, involved neighboring nations, which has been the spectacle of the world and can be designated by but one word—tragedy. On the merits of the quarrel only divine justice can pass.

A few of the incidents of this great feud have become public property and a brief sketch of them is appended. The prince angered at the success of his opponents sought revenge. One day when Min Seung-ho was offering sacrifice to his ancestors there came a box presumably from the palace. It was from the old prince. The family gathered around to see it opened. It was an infernal machine and exploding killed the new favorite, his mother and his son. Other incidents of the same tenor and effect followed each other until 1882. In this year His Imperial Highness the Crown Prince began his studies, performed the "crowning" rite as the donning of a hat is called, appeared for the first time in the Temple of the Imperial ancestors, and took as his consort Lady Min, a daughter of Min Tai-ho. In the sixth moon,

(July 23d) however, the soldiers rose in revolt and after an unsuccessful attempt to seize the person of His Majesty while he was praying for rain, carried the palace. Much blood was shed and terror reigned in Seoul. The Taiwon Kun was placed in power again, and the Japanese who had just secured an entrance into Seoul, made a heroic fight and march to Chemulpo from whence they managed to get out to H. B. M's. *Flying Fish*. A determined effort was made to kill Her Majesty and it was supposed to have succeeded. The nation was ordered into mourning and actually put on the white hat for several months. But Her Majesty was not dead. In the confusion of the attack on the palace on July 23d, Hong Chai-heui, one of His Majesty's household servants, took Her Majesty on his back and made his way thro the wild crowd outside the palace. He was stopped several times but representing the lady as his sister passed safely all obstructions and delivered her into the hands of her friends at the home of Yun Tai-chun. From here she went to the country home of Min Yong-wi at Yo-ju. She was carried in a two-man chair, the front bearer being Yi Yong-ik, then a water carrier in the capital, and famous for his ability to walk. She was attended by Min Eung-sik and Min Keung-sik. From Yo-ju she went to the home of Min Eung-sik in Chung-ju. Here she remained and here it is said the appeal to China which resulted in the exile of the Taiwon Kun was decided upon.

Sometime in 1881 Kim Yun-sik and O Yun-chung had gone to China as envoys and were at Tientsin. They had been awaiting an opportunity to pounce on the old prince, for he had been plotting to destroy seventeen of the leading families of the aristocrats because they were taking up with western civilization. When the news came of the outbreak, the restoration of the Taiwon, and the difficulties with Japan, Kim induced Li Hung Chang to send troops and ships to Korea. These came to Nam Yang, forty miles south of Seoul, and the Chinese under General O Chang-kyong marched to the capital and went into camp outside the South gate. The general early called on the prince who returned his call the next day. This was China's opportunity. The Taiwon Kun was no sooner in the Chinese camp, than he and his followers were seized and bound, and while all outside thought they were feasting in the camp, they were being hurried to Nam Yang under a strong Chinese escort whence they were taken to China. General O placarded the city the next day to the effect that the Taiwon Kun, being guilty of an attempt to murder the Queen, insult the king and disturb things generally, had been taken to China to be tried by the emperor. The Chinese court adjudged him guilty of the crimes charged and sent him into exile

near Tientsin, where he remained for five years, returning to Korea in 1887. His Chinese sojourn had a good effect on him for it opened his eyes to the fact that there was a great world beyond Korea of which he knew nothing. Of those connected with this incident Hong met his death the night his imperial mistress was killed, being cut down in front of the palace gate. Yun Tai-chun was one of the victims of the *emute* of 1884, and O Yun-chung was assassinated at the time the king took up his residence in the Russian Legation.

GEO. HEBER JONES.

KASA CAVE.

IN June Dr. Wells, Mr. Noble, and I went on a cave exploring expedition. There is a large cave about twenty miles to the east of Pyeng-yeng which we had heard about, so one day we took a run out on our wheels. It was well worth the trip. Part of the cave the Koreans were familiar with, but there was one place where they said no one had ever been down, and that was just the place we wanted to go. We traveled through several immense fine chambers, in some of which the roof was fully thirty feet above our heads, and at last came to the place where the Koreans didn't go down. I didn't blame them much for it was a dark forbidding looking hole that led straight down like a well to no one knew where. We had a short rope with us, and this we tied around Mr. Noble, and let him down until he got footing on a rock below and was able to discover that there were fine chambers to be investigated. With this we pulled Noble back. Went out to the mouth, ate our dinner, got a longer rope, and then went back to find out where that hole went to. We fastened our rope to a rock at the top, and then all three went down hand over hand about fifteen feet until we reached a sloping ledge which let us down another fifteen feet, and from here we were able to get to the bottom without the rope, some sixty feet from where we started down. Our first find was interesting enough for we hadn't gone far until we ran across the skeleton of some poor fellow, who found his grave down there in the darkness. Every vestige of clothing had disappeared, also not a sign of hair was left and the bones which looked intact crumbled to powder when we touched them. We also found the remains of three brass dishes, one of which was in a fair state of preservation, but two had almost entirely disappeared, only small pieces remaining. How long this poor fellow had been there no one knew. He had been there a long time, maybe a century or two. Down in this lower cave we explored three galleries, and at the very end of the last one we found a most beautiful stalagmite formation. It was a bank of lime formation, some ten feet across and six feet high,

which looked like the most delicate coral and was of a pink white here, which fairly glistened in the light of our candles.

After we had finished these galleries we went back to our rope and then up hand over hand to the top of the hole. When we were all safely up we discovered that one strand of our rope had given way under the strain, and we congratulated ourselves that we had taken the extra precaution to double that rope, for if we hadn't, some missionary would doubtless have smashed his bones on the rocks below. From here we went to the remaining gallery on the other side of the cave, which we had not yet investigated. Here we were also well repaid for our trouble. After crawling thro quite a small passage, we came out into an immense gallery and here we discovered the most beautiful echo I have ever heard. I first tried sounding a single note, and it would re echo back and forth gradually growing fainter, and fainter, until at last it died away. I then tried sounding three notes, and I got in return a most beautiful chord, that reverberated back and forth, until it too gradually died away. It sounded like the note of a great organ. I never heard anything like it before but I suppose it must be something like the noted echo on Echo river in Mammoth Cave. We investigated all the galleries we could find, but I think there must be more, and some time soon am hoping to go again. GRAHAM LEE.

We asked Prof. Hulbert to examine the *Yoyi Sōng-nam* in order to obtain more information of this interesting cave. Mr Hulbert writes us the cave is not mentioned in the Gazetteer, but he adds the following notes:

The cave of Ka-sa, or Ka-su as it is more properly called, is in the prefecture of Sang wun, just east of Pyeng-yang. It is in the side of Ko-ryung mountain, sixty li from P yeng-yang. The Koreans say it is celebrated for a peculiar sort of ware which is made from the stalactites which hang from its roof. This material, which is described as of a yellowish white color, is soft at first and can be easily worked into various shapes, but when it has been brought from the cave and exposed to dry air for a time it hardens and becomes suitable for vases or other ornaments. These ornaments are much affected by the wealthy people of that province. In this cave are shown stalagmite formations representing to the imagination the shape of men and animals, trees and fields, and a hundred other forms of real life. The stalactites when ground into a powder are considered a wonderful remedy for the ills that man is heir to.

It is said that during the Japanese and Manchu invasions this was a place of hiding for many of the people.

PYENG-YANG FOLKLORE.

THE war which occurred here in 1580 when Pyeng-yang was the capital and things were happening, is so clouded in the mists of legend and fiction that a strictly accurate account of the doings in those days is impossible,

At best, Chinese characters describing past events are so easy of practical interpretation that when we take the natural inclination of the Korean to exaggerate and tell the story as the hearer would hear it, into consideration, we can see that the facts would be very largely distorted. And yet, it is just these features of Herodotus' histories which give them their charm. Taking then, what a Korean reads in Chinese, and what results from the tradition he knows of, and the translation he makes, I proceed to report what one here told me of the Japan-Korean war of some 300 years ago.

Pyeng-yang, as usual, was the place of the most important occurrences. It was so then, it is so now. The last world-known event was the battle between the Japanese and the Chinese in which the latter were routed completely but since then small happenings which will have their effect on the whole country are taking place. The following paragraphs, however, are a brief recital of the few items concerning the war of some 300 years ago and from the standpoint of a Korean without comment or commentary:

During the Japan-Korean war of 1580 the conflict raged fiercely in and around Pyeng-yang as well as in other parts of the country, compelling the king, together with many of his high officials, to flee north to We-ju for safety. The Japanese were greatly superior in strength to the Koreans for they were armed with guns while the latter had only bows and arrows. The Koreans entrenched themselves behind the wall of the city which answered the purpose of a fort. One day they hit upon a ruse. They cut down hundreds of trees, made them into the shape of gun barrels pointed at the Japanese thinking they could shoot

down their enemies. The Koreans had never seen a gun before and imagined what the Japanese had in their possession was only a round stick of wood that in some mysterious way was able to carry death into the ranks of the enemy. As the Korean soldiers approached, the Japanese feigned illness and inability to fight. They lay down on the ground very still, and when the Koreans drew near with swords and pointed cudjels, rose up and shot down hundreds before escape was possible. A large number fled by way of the river to We-ju closely followed by the Japanese. Some thirty li from Pyeng-yang is a large idol, the god of war. So enraged did His Majesty become when he found so many Korean soldiers had been killed that when the Japanese passed by the temple on their return from pursuing their enemies, he took an axe and marched out alone to meet them, slaying many hundreds, the rest escaping to Pyeng-yang for safety.

Among the Japanese soldiers was one of great strength. One of the Pyeng-yang dancing girls who knew him asked permission to visit her brother who lived outside the city gate. This was but an excuse in order to call a Korean giant of great strength, and after consulting together it was agreed the girl should make the Japanese giant drunk and while he slept, should call in her brother and assassinate him. This was done and his head cut off. The girl then asked her brother to take her out of the city with him for fear that when the Japanese discovered their idol had been killed they would illtreat her. This was not possible and the girl begged to have her life taken. The Korean giant fled from the city after assassinating the hero, for such she was looked upon by her country women, and a monument was erected to her memory which remained until it was destroyed by the great fire which occurred in Pyeng-yang in 1803, laying more than half the city in ruins.

When the Japanese found their hero had been killed they lost heart, but in the meanwhile the Korean giant hastily travelled to We-ju and reported what he had done to the king who then called over from China a large army to help defeat once and for all the Japanese. Nearly 100,000 responded to the call for help. Not long after their arrival in Korea one of the soldiers found a spent bullet from the Japanese guns and came to the conclusion that there was some force behind it. He also noticed that fire issued from the gun when the bullet came forth from the barrel and thought if the powder became wet it would be useless. After a council of war it was decided the allied armies should engage in battle with the Japanese on the first rainy day. This they did, scaling the city walls and sprang upon the now defenceless soldiers whose guns were rendered useless. Thousands were slain, the

remainder fled out of the city thro the East gate, were driven into the river and drowned. So great was the slaughter that the river became blocked up by the dead bodies of the Japanese soldiers. A large part of the allied army pursued the Japanese nearly 100 miles and then returned to Pyeng-yang. The king soon followed with members of his cabinet and saw that the city was too large for the soldiers who remained to guard securely against their enemies, so gave orders to have a new wall built around, enclosing in a much smaller area than hitherto, which wall remains until the present day.

E. DOUGLAS FOLLWELL.

HISTORICAL SKETCH OF THE KOREA MISSION OF METHODIST EPISCOPAL CHURCH. *

I have been asked by the Committee of the Decennial Celebration to present an historical sketch of our mission. I shall confine myself entirely to the work of our Parent Board Society as the work of the Woman's Foreign Missionary Society is to have a sketch of its own.

Looking at this sketch from our standpoint, may it not be something as tho the Reubenites, Gadites and half the tribe of Manasseh had sat down to count up results on the far sides of the Jordan with the main battles unfought and most of the territory of Canaan as yet unoccupied?

Ten years ago last fall, in the year 1884, our mission was actually set on foot. I quote: "At the close of the year Rev. Wm. B. Scranton, M. D., was put under appointment, and at a later date Rev. H. G. Appenzeller. The Woman's Foreign Missionary Society also appointed, for the opening of woman's work in this land of woman's almost entire seclusion, Mrs. Mary E. Scranton, the mother of Dr. Scranton."

Twelve years ago (1882), the entrance of Korea by our church was being agitated in Japan by our brethren there and advocated to our Mission Rooms. In 1883 a sum of money was asked to begin the work. Rev. John F. Goucher, of Baltimore, came forward and materially strengthened the General Missionary Committee in their decision to open Korea by the donation of \$2,000 to that end.

In 1884 this money was partially used by a visit of Rev. Dr. R. S. Maclay, the then Superintendent of the Japan Mission. His visit and the report of same were most encouraging. He was entertained at the United States Legation by the Minister, General Lucian R. Foote, who used his kindly offices as far as it was in his power in assisting Dr. Maclay in his investigations. Dr. Maclay prepared a paper for presentation to His Majesty, putting forth his plans, mentioning school and medical work prominently.

* Paper read at Decennial celebration of the founding of Protestant Missions in Korea October 9th, 1895.—ED. K. R.]

His Majesty replied with courtesy and encouragement, expressing gratification, provided Dr. Maclay was a Protestant. Such open good will was shown to Dr. Maclay at the time of his visit that he made recommendation to our church that we had "better begin in educational and medical work, using no disguise as to the ultimate object being evangelization," to quote his own words.

While Dr. Maclay was making his investigations in Korea, the church at home was being canvassed for suitable missionaries to send to open the work, and later the appointees were studiously pouring over the few books on available, Korea to better prepare themselves for the proposed change of abode. The writer pictured for himself and prepared for residence in a straw hut such as he has never been called upon to occupy except on country trips: and this is but one demonstration that the way has always been marvellously cleared at every point.

At this date Korea was opening itself generally to outside influences; advance was the order of the day; treaties were being made with the other nations, and schemes were legion—which term legion is used advisedly and with references, and to-day they are mostly legendary.

December 4th, 1884, while the writer of this paper was receiving his authority to preach the glorious gospel of peace to them that are afar off, and was being ordained in New York city, Seoul was the scene of events of bloodshed which have set back the rapid progress of so-called civilization for just these ten years we have in review to-day.

In April, 1885, as I went to the steamer in Japan for my passage to Korea, the Rev. H. N. Loomis, agent for the American Bible Society, gave me a small package of books to bring with me to Korea, provided I could pass them thro the customs. If failing in this their size and value was not so great but what they could be abandoned on shipboard or thrown over. Others, no doubt, had similar commissions from the Bible Society!

And so we landed that year—1885—Rev. H. G. Underwood, "the Methodist preacher" of the Presbyterian Mission they called him, Rev. H. G. Appenzeller and his wife, Dr. W. B. Scranton and his wife and baby, and Mrs. M. F. Scranton. We were all greeted with, "go slow," "be cautious," "no rights," and the like expressions, and these were continued until the time of the "baby riot," so-called in 1888, after which date the subject, being worn out, was dropped.

We, therefore, went to work cautiously but without apology, and in the spirit in which every later comer has since that date been minded on his arrival if even he has not so expressed himself, now "something is going to be done."

Before the close of 1885 the doctor had patients and a temporary dispensary in his residence. The school teacher had two pupils who graduated themselves early. The king was advised of our presence and of the purpose to open a school for which he expressed gratitude.

1885 and 1886 were spent in land purchases and speculations on the probable location of the future foreign settlements: we were builders and architects; especially, we were students of the language and nearly every one was also a lexicographer *in embryo*, working at the simpler parts of an unabridged dictionary which has not as yet materialized.

Our mission work began with the arrival of the doctor in Korea. He was for the first month associated with Dr. Allen in the Government Hospital, but as soon as the rainy season—a very heavy one that year—was passed, the work was formally opened September 10th in his home. From that date until the next following June 522 patients were treated. In the spring of 1886 the hospital site in Chong Dong was purchased and remodeled and its wards ready for use June 15th. Their first occupant was a patient delirious with the native fever whom we found deserted and exposed on the city wall near the West gate. With her was her four years old daughter. We all remember “Patty” who died this last year, and her daughter is still in the school known as *Pel-tan-i*. The native teacher gave the doctor his first unsolicited introduction to the public as follows:—“Old and young, male and female, every body with whatsoever disease, come at ten o’clock any day, bring an empty bottle, and see the American doctor.” This was unknown pasted on the door post. What more could the doctor ask? That year the cholera, scourge came. Our first experience with the dread foe of the east, and fear of the west. Our neighbors came and asked us for contributions for sacrifice to heaven. This year again, ten years after, they came in time of a similar epidemic, making a similar request, saying, “You worship Heaven and so do we. It is all the same.” “How is it,” I ask, “that in ten years we have had so little influence over our *neighbors*?”

For other occupants the hospital wards had the first pupils in the school who used them for dormitories for a time. We very cautiously, as we worked then, left scriptures in Chinese, and the Unmun Mark, and Ross’ New Testament in these rooms, that no time be lost and no place ineffective, the results of which rashness (!) I shall give in a native letter further on.

Our school places its opening date in this year. Its property—the present site—was purchased and dormitories and recitation rooms were prepared for use in the fall. I quote from the introduction to its catalogue issued in 1888-98: “The first steps toward

the organization of the Pai Chai Hak Tang were taken in the fall of 1885. The purpose of placing within easy reach of Korean youth the essentials of American educational institutions and methods was laid before His Majesty, the King of Korea, who graciously approved of it. At a later date the Hon. Kim Yun Sik, President of the Korean Foreign Office, as a further token of His Majesty's favour, presented the school with its sign and most appropriate name—"The Hall for the Training of Useful Men." In June of 1886 a preparatory school was opened by Rev. H. G. Apfenzeller with seven young men in attendance. Soon afterward seven of the students in attendance were called by the government to fill important positions in the civil service.

As time passed the preparatory school grew into an academic department, and in a year we hope to announce the opening of a collegiate school. The influx of students from different parts of the kingdom soon rendered larger and more convenient quarters necessary and a new and a commodious brick structure in foreign style of architecture was erected in the western part of the city. Into this new home the school removed November 1st, 1887, and the old school building was changed into dormitories. The aim of the Pai Chai Hak Tang is to give to Korean students thorough training in the curriculum of western science and literature, uniting with it the essential features of the native school system.

Our year closed with all the mission in good health in spite of cholera abounding; we were safely housed; the work in both departments was well under way and we had *one probationer* on the church rolls.

1887. Pai Chai School enrolled during this year sixty-three students with an average attendance of forty. This year also marks the dedication of our brick school building of which our visiting Bishop Warren said, "It is the gift of the American people to Korea." During this year also favorable notice having come to the ears of the king of our girls' school especially, and also the boys' school and hospital, thro the many officials who had visited our work, His Majesty sent to each department a name chosen by himself and inscribed, by which name these institutions are known to this day.

At the dispensary during the year ending July 1st, 1887, over 2,000 patients were treated, and during the last four months of that time the hospital had an average of four inmates continually. I find in the reports of that year that which I can repeat and recall with pleasantest recollections, namely:—"I am pleased to acknowledge my extreme indebtedness to Dr. Heron of the Presbyterian Mission Board, for his great kindness and assistance often furnished at our hospital."

October 9th Brother Appenzeller held the first public religious Korean service, very quietly, at the chapel called "Bethel" in the south section of the city, at which place the first woman baptized by a Protestant missionary, received the rite from him; and one week later the Lord's Supper was celebrated there with two native Christian helpers present. In April and May Brother Appenzeller made his first of several long trips into the interior, to Pyeng-yang.

Here we introduce a suggestion for the older missionaries to contradict, if they see fit, and I will address it to new comers. Do not talk of pioneering in Korea any longer. Pioneering belongs to a time when there was little knowledge of the language; no interpreters generally available; and no foreign predecessors who had travelled all the main roads north and south in every province. During the first five years members of our mission—to say nothing of our Presbyterian brethren—travelled repeatedly from Seoul to Pyeng-yang and We-ju and across country from Seoul and Pyeng-yang to Wonsan and from Seoul to Fusan; also in the interior of Pyeng-an province and Ham-kyeng-do. Every province had been visited and the capital of every province. One member alone has visited seventy of the 360 magistracies. Another member made trips in one year of 1,830 English miles, visiting six of the eight provinces. The southern provinces, tho not receiving like attention, have been repeatedly visited and the overland trip to Fusan taken by more than one member.

We must *all* bow our heads in acknowledgement of the heroism, and patience, even to martyrdom, which made our first dictionary—the French—available to us. Nor must we forget the Rev. John Ross, who taught several of us our Korean alphabet thro his primer; who gave us several of our helpers as the result of his Bible work from Manchuria, and who with the Rev. John MacIntyre, pioneered in Scripture translation and gave us that foundation in Biblical Korean for which I take pleasure here in registering my lasting gratitude.

That year was one of great growth and encouragement. It closed with the arrival at Christmas time of Rev. F. Ohlinger who entered into the school work. Our church membership registered at this time *four probationers*.

1888. Up to this year not only did the church work prosper with "caution" so strongly recommended, but even the government, too, seemed to be opening out progressively with a conservative party in power. But it became a year of crisis. The position of the Roman Catholic Cathedral which overlooks a royal ancestral tablet house, and matters of some slighter importance, brought out

edicts not against them only, but we all were included under the royal displeasure. Brothers Appenzeller and Underwood who were making a trip in the north were recalled thro our legation, by the government's request; and all missionaries were required to desist from teaching the foreign religion. I believe native *singing* in our religious services was stopped for a time, the dire effects of which I imagine can be seen to the present day.

It all culminated in the "baby riot" of 1888 which threatened us so seriously, when photographers were viewed with suspicion and foreign doctors' medicine was not well understood; and our new brick school building was looked upon as the probable depository of the babies and must, therefore, come down. This summer for the first and last time the members of the mission lost sleep because of supposed impending riots. They took turn about one night watching for the outbreak, and had the monotony broken by the kindly call of the United States Minister who hastened over to announce that the gun which was to be the signal to call us to the legation in case of need had gone off by mistake while being cleaned! We had not heard it!! In spite of all, the new school building was completed this year and the school had an enrollment of 63. Our mission press was set on foot or rather preparatory steps taken towards it as an industrial department of the school.

The annual session licensed two native brethren as local preachers. Rev. George Heber Jones came to re-enforce us in May and engaged in educational work with Brother Appenzeller. Our medical work was started at Aogi in the fall. Total number of patients seen for the year in the two dispensaries by one doctor, was a steady gain, quarter by quarter, and amounted to a total of 4,930. A price for medicine, more or less nominal, has always been charged at all our hospitals and dispensaries. This in spite of free medicine at the government hospital and later at the English mission. Our year closed with full members, 11; probationers, 27; total membership, 37.

1889. This twelve months can be summed up as one of earnest hard work in all departments. Eighty-two students were registered at the school. Brother Appenzeller made his long trip into the interior this year. Our mission press work was begun under the auspices of Brother Ohlinger to whom we are under lasting obligation.

Dr. W. B. McGill came to enter the medical work and took it up at Aogai. The total number of patients this year was a decrease, by reason of separation of woman's medical work on the arrival of Miss Meta Howard, M. D., and we treated only 3,939. This number, however, completed a total of patients seen up to date of 12,200 for four years.

1890. Our fifth year. I was interested to note that in this year our serious attempts at translation into Korean began to have formal recognition. Our Discipline, Articles of Religion, and General Rules, the Lord's Prayer, Ten Commandments, and Apostles' Creed, date from this year.

The Bible translation work was more systematically begun and Dr. Scranton of our mission and Rev. Dr. Underwood of the Presbyterian Mission were appointed to prepare a translation of the whole New Testament. After some hard work they were both compelled to return to the United States in consequence of serious illness in both families.

Dr. McGill began medical work at Sang Dong, from which labor we take pleasure in believing much of the success of the church in that section of the city is now due. Again, in this year, the woman's medical work fell to the Parent Board hospital by reason of Miss Dr. Howard's return to the United States.

The school work prospered greatly and marked interest was shown. The number enrolled was sixty. In this year Brother Ohlinger began work at Chemulpo. We closed another twelve months with full members, 9; probationers, 36; total membership, 45.

1891. This year brought the first of inevitable breaks, as has been intimated, by the return to the United States of Dr. Scranton and family on account of serious illness of one of his children. During the preceding winter and this year special direct efforts at evangelization had been made at the hospital and dispensary. Books and tracts were sold and distributed at the dispensary alone to the number of 800. Daily and systematic teaching of all the patients at the dispensary and among the inmates was carried on. This was, too, the year of greatest number of patients, a total of 7,533. Our wards were always full of native fever patients. The Christian teaching was a wide sowing. Coming, as the patients do, from such a wide area it has always been difficult for the medical work to show the direct fruit of its labor. Such interest as is repeatedly displayed cannot in the end be lost even tho it disappears entirely from our call.

Just before the writer's return to the United States his helper in the hospital of several years standing, with the aid of his friends in the school, prepared a paper on our work, which tho somewhat lengthy, will perhaps be of general interest in spite of the personality which it would be difficult to eliminate. The books referred to were those we left in the hospital ward when they were used as dormitories for the students of Pai chai School. He wrote as follows:—

"Two or three words to his respected hearers from Han

Yong Kyeng:—I early studied English at the Foreign Office. Hearing that Appenzeller, teacher from Great America, who lived in Chong Dong, taught English, I came and studied for a year. When I watching saw the teacher's work, habits and manners, and when I saw that because he was an upright man his conduct was orderly, I thought within myself that man has studied and uses some great doctrine. Before this time I had heard only of the *Chun Ju Hak*, but not having seen its doings I regarded it not a little wrong. In the midst of my many suspicions my fellow students said: 'Look at this New Testament which Dr. Scranton the teacher has given us.' It was the Jesus doctrine book. They all said, 'we will not study it,' and had a mind to leave the school. But as for me I had great doubts, for I had not seen any bad conduct in the teacher. I asked the students for the book and altho I did not distinctly know its meaning, yet because there were no wrong words I wanted to see it and know it some. I asked the teacher, Appenzeller, about it and he gave me a book 'Shin Tok Tong Non.' Besides many other things it had some of the doctrines taught by Confucius, and it told of God's grace and Jesus' merit. Because of these things and finally by following the teacher, Dr. Scranton, and seeing his work, I decided to study their meaning. The doctor teacher day and night gathered beggars possessed with foul sores and dangerous diseases; gathered them altho they were the friends of his flesh and gave life to many as their dying breath, besides other things. This year all men have heard that he has put an eye in a blind man [a case of catarhen and they say; 'Even wood, stones, and animals have had tnet] feelings aroused.' All the men of Chosen say, 'If all foreigeirs did as the doctor teacher, we would believe what they tell us.' Formerly Jesus by His power to cure disease and to do wonderful things inspired the hearts of His twelve disciples. By degrees as the hearts of men are touched, they express their gratitude. I, as they, beforetimes did not have a firmly believing heart, but beholding this work my heart is moved from within. I am afraid to forget for a moment the goodness of God and merit of Jesus, but my body is weak and besides, more, I have no skill. My former unclean customs had permeated me, and my sins were many. In the universe among professions and duties medicine seems to be the chief, first. This is not my word but all the world says the same. Were there only in Chosen many such firm hearts as those of the doctor teacher's naturally our hearts would be broken open." During this year, 1890-91, a vocabulary in Korean was made of most of our foreign drugs and chemical compounds. On the departure of Dr. Scranton for the

United States Dr. McGill was put in charge of the entire medical work. He reported from Sang Dong the beginning of a Sunday gathering of from ten to thirty persons. Dr. Wiles of the English Mission most kindly attended to the work at our Hospital in Chong Dong throughout the year without remuneration of any sort for which our gratitude has before been expressed.

Our work in Chong No was opened by Brother Appenzeller. Bishop Goodsell created the appointment at Chemulpo and put Brother Appenzeller in charge. Rev. W. J. Hall, M. D., came late in the year to help in the medical work.

The school enrolled this year 52. It stands recorded that the New Testament was formally incorporated in the school curriculum this year, and also that from this time no students were given financial support who did not earn it in some way. Brother Jones made a long trip in the interior of some 700 miles or more, in Pyeng An province with most encouraging results. This year closed with full members in church 15; probationers, 58; total membership, 63.

1892. In January was issued the first number of the *Korean Repository* under the editorship of Rev. F. Ohlinger. It is the first foreign periodical published in English in Korea. Dr. Scranton and family returned to Korea from the United States in March and he resumed work at the hospital.

Rev. H. G. Appenzeller who had served acceptably as Superintendent of the Mission up to this time left for his vacation in the United States and Rev. W. B. Scranton, M. D., was appointed by Bishop Mallalien Superintendent in his stead. Rev. G. H. Jones was put in charge of the educational interests which post he ably filled.

Rev. W. A. Noble and wife came in the fall and he entered upon his course of faithful service in the school work with Brother Jones.

This year a small edition of only thirty copies of the Gospel of Matthew was printed from a manuscript prepared by Underwood, Scranton and Appenzeller, the largest part of which was translated by Brother Appenzeller.

This was a year of progress in experience in human nature, species *Koreanus*, in which our membership was overhauled and some old names lopped off. The West alone cannot boast of reformatations. There have been likewise in Korea distinct stages which we all have been able to observe and in which we have rejoiced. This year brought us nearer to our native brethren. Several broke over the long maintained restraint and may be said to have yielded their hearts in sincerity to their foreign teach-

ers and pastors. It was a great step toward wiping out racial prejudice and bringing in a reign of mutual Christian trust born of a keener insight into our common hopes and a participation therein. This work began in the school and Brother Jones seems to have been largely instrumental in this new and most gratifying phase of the work.

Dr. McGill continued this year his established reputation as a book-seller. He was appointed by Bishop Mallalieu to open work in Wönsan and the wide territory in east Korea.

Bishop Mallalieu created the Baldwin chapel and Ewa Hak Tang charge and placed W. B. Scranton in charge. The work began with much promise and the new chapel was formally opened with appropriate services on Christmas day of that year. This, you see, was a year of scattering of our forces but our work has been strengthened and not weakened thereby.

Brother Jones was appointed to continue the work begun at Chemulpo and he has developed the Kang Wha circuit which promises so much today.

Dr. Hall was appointed to the Pyeng Yang Circuit. He had made a seven hundred mile tour thro that place and on to We-ju, in the company of Brother Jones, and on his return was most urgent that Pyeng Yang should be opened. Brother Appenzeller had previously established a most interesting work in both places and Brothers Jones and McGill had also visited the work and helped it on. Great things were hoped from these little bands of probationers but the rapidly increasing work in Söul prevented such shepherding as they should have had. Seeing the grand opportunities Dr. Hall urged the appointment of some one to Pyeng Yang and offered to be responsible for one-half the salary of the appointee for two years. He wrote: "We are trusting in the work of the Holy Ghost for great results and in Him we are never disappointed." Thus did he so well exemplify a wholesome union of faith and works.

This year the two local preachers licensed by the annual meeting were pupils of the school as was also one of the exhorters. The school enrolled 53.

The press developed under Brother Ohlinger, fulfilling our best hopes with an output of 1,130,860 pages printed in English, Unmun, and Chinese.

1893. This year's summary proved that our scattering of a year previous was wise, for our church membership became doubled. Bishop Foster appointed Brother Noble to the new charge at Aogi. The Christian stamp of the school became more marked and their evident desire for Christian knowledge was a matter of great encouragement. Prayer meetings, conduc-

ted by the boys, set their hearts to work and brought forth a good fruitage. The enrollment was 49.

A theological class was started by Brother Jones of which I have heard repeated desire that it might have been continued longer.

Rev. H. G. Appenzeller returned this year and again assumed charge of the school work and G. H. Jones was moved to Chemulpo to give his entire time to evangelization. Being the first of what I hope will be an ever increasing number so set apart. J. B. Busteed, M. D., came in the fall and entered into medical work at the Si Pyeng Won. Rev. H. B. Hulbert came late in the year to take the management of the Mission Press, which post was made vacant by the return of Rev. F. Ohlinger to the United States.

W. B. Scranton and H. G. Appenzeller were continued as translators of the Scriptures on the reorganized board of five appointed for that work. *

The dispensary registered a total of 5,077 patients. In the spring the average monthly distribution of tracts and gospels was 120. Three religious services were held daily in the hospital or dispensary. Inmates averaged eight per month. It was our belief no man could attend the dispensary without hearing of the Jesus who alone saves and cures.

Our year closed with a full membership of 68; probationers, 173; total membership, 242.

1894 and its events are familiar to nearly all of you and will take but a word of reference. It was one of anarchy and political disturbance which is by no means as yet settled. A Korean said to me in October after the Tong Hak uprisings and the war wave had passed over us: "The Government's blood circulation is broken open, and the life blood is flowing out." Even tho a physician I am in greatest doubt; hard to diagnose the case even at this day of writing.

Dr. Hall had to hold his faith in working order in Pyeng Yang. Brother Kim Chang Sik stood the fire of persecution even to the stocks and has come off grandly. But Pyeng Yang

*. Up to date of this writing 1895 Matthew has been revised and Mark further translated by Brother Appenzeller; Romans has been translated and submitted to the Board by Dr. Scranton and besides these each translator has such an amount of manuscript translation prepared toward the furtherance of the work both in Old and New Testament as will probably much exceed in amount that already submitted.

Our Mission has done its fair share also in the translation and preparation in the Uramun including catechisms, Bible story books, and Sunday lessons and hymns, the result of labors of the members of both the Parent Board and Woman's Missionary Societies of our church in Korea,

is a sad deplorable picture to behold. How are the persecutors fallen! Two avenging armies passed over and trampled her down. Thro all this our few Christians remained firm, kept the Sabbath; prayed together; and received no harm more than hard work and difficult living. After the war Dr. Hall returned to his post in Pyeng Yang to encourage and strengthen his little band. He found many opportunities for usefulness to sick souls and bodies. But in some mysterious providence it seemed best that his cherished plans should not be all carried out by himself and he was called to lay down his life. He left this home for his eternal one in November after having undergone sharper tests of his trust in God than those who had been here longer and in it all he kept the faith.

During the days of July and August our hospital had its most interesting period, perhaps, from a professional standpoint and the battle field came to us with many of its wounded. Dr. Busteed was in the United States at the time. Dr. Hall gave very material assistance at the Si Pyeng Wön, where we had plenty of work for a goodly sized surgical corps. Except for this period Dr. Busteed had the main burden of the medical work during the year, and the routine continued in general as during the previous years.

The mission press under Brother Hulbert continued its struggle with the problems of the West in the terms of the East, and closed his twelve months' record with a much improved plant, stock and good will in trade, and a showing of 1,501,440 pages printed in the three languages.

The school enrolled 104 with Rev. H. G. Appenzeller and Rev. W. A. Noble in charge. The new turn in politics showed probability of making special demands upon this department. "Pupils and students are all selfsupporting," they report. "Some are employed to take care of the school buildings, others work in the Press of the mission, and some do literary work or serve as personal teachers." We find the following is recorded of the curriculum:—"Instruction is given in the three languages: the Unmun, Chinese, and English. The Methodist Catechism was in the course and taught in the vernacular. We had several boys who committed the whole to memory. The Chinese classics are taught in the Chinese language and form a prominent part of the course. In English instruction was given in the common branches, ancient history, physics, chemistry, political economy, vocal music and the Bible. Several of the older boys have united with the church and all are in regular attendance at the Sabbath and the weekly prayer meetings."

Day schools were opened in several places but the atten-

dance has been unsatisfactory, due mostly to prejudice against the Christian religion taught there." "A theological class was held in the winter and also again in the late spring. Our total membership shows a lack of five from that of preceding year due to purging the rolls.

1895. For the year which closes our decade all departments report not lack of work but workmen. They are surrounded by opportunities on every hand, and more openings than can possibly be filled. We have eight charges where evangelistic work is regularly carried on. Four of these are in and about Söul and four at ports and in the interior. Besides these we have a school, hospital, and mission press and a book store, and how to man all these posts with our force of eight and one of them in the United States has been a most perplexing problem. Rev. D. A. Bunker, for so many years in the government school, has joined our forces and works this year with Brother Appenzeller in carrying on our school work. Today the school stands with every advantage on its side, the Government supporting the undertaking with its approval, and by recognizing one of the boys who now acts as instructor with the rank of a professor. The enrollment is at 169. All the teachers are Christians. Eighteen students united with the church during 1895. From the beginning of its history to the present thirty-three men can be counted who have gone forth to take positions in one and another department of the government. To quote from my recent annual report to our mission:—"I see no reason, and quite the contrary, why the school should not by its work exceed the Government school in usefulness not only from the true standpoint but also from the Korean standpoint as well. The school has grand opportunities, among many others, of preparing Christian secular teachers for Korea. The country will soon demand them. It has a grander work in training Christian workers for our lay and full ministry.

In Chong Dong we are rejoiced at the prospect of a new church. Its corner stone was laid September last. The good will of the people in their contributions amounting to over 500,000 cash is in striking contrast to the day in which we began work and were urged to so much caution. The Word of God will not be bound and it bringeth forth fruit here even as it does in all the world when it is heard.

The Press has been once more contending with obstacles in the way of a western enterprise in an eastern setting, as we mentioned for last year, but gives every evidence of ultimate success, in the excellent output of the past twelve months and the support the public has given it. The working force has

been increased from ten to sixteen and the pay list 80 per cent. The plant and stock has been much enlarged and the work in hand is encouraging.

The hospital has at last accomplished its plans of eight years since in moving to Sang Dong and at the present writing the removal proves to have been a wise one. Under the faithful management of Dr. Busted it has long since passed the 40,000 patients treated at the dispensary since the beginning.

Our book store in Chong No is climbing up and will soon prove it has been long a necessity to the missionary work. I hope to soon see it of such proportions that it will be a repository of all our tracts and publications, and native brethren thus easing the foreign ones in a task they can very easily accomplish. Söul must have a Christian book store of such proportion that its purpose cannot be misunderstood, nor its location a matter of doubt. Steps are being taken towards this end.

Truly the blessing that has been upon our work is evident to all.

It may seem in the foregoing that too much emphasis has been laid on the institutions and too little on the individuals. I wish it were possible to have estimated the amount of work each member of the mission has contributed to its prosperity and that I could have weighed nicely in a balance the influence which each has brought to bear. Yet how little really of the Father's load the child lifts! and how unwise with a miser's heart to sit down to hear what has been accumulated, rather than up and at work the harder.

We brethren, one and all, have been participating in the Father's plans, some in one way and some in another. In warfare some shot with guns and some with bows and some wield lance and sword, but the object is the same—the overcoming the enemy and rescuing those ready to die from the enemies' hands. Today we cannot boast for we are told when we have done all we are unprofitable servants. We cannot count too much on school and hospital for God works by sligher as well as by mightier means. Nor can we mourn because our force is so small for it is the same with our Lord to conquer by many or by few. Rather in the midst of our encouragement we can rejoice that thro our instrumentality over 400 of this nation have passed from death unto life, and we can believe this is but a tithe of what He wants to accomplish and what He can bring about thro us during this coming year, making one year easily outstrip a decade by His blessing on the seed already sown.

W. B. SCRANTON.

EDITORIAL DEPARTMENT.

THE INDEPENDENCE CLUB AND VICE-PRESIDENT OF THE PRIVY COUNCIL.

READERS of THE REPOSITORY will remember the prominent part this club took in the discussion which led to the removal of Russian advisers and military instructors in the employ of the Korean government. The Hon. Cho Pyeng-sik who then filled several cabinet positions, and at one time represented no less than three portfolios, was prominent in some transactions which compromised the government and gave offense to the people. His course was not approved by the Independence club. At the beginning of this month the Hon. Cho was appointed Vice President of the Privy Council. This was the opportunity of the club to give expression to its feelings. It did so in a letter to the Vice President asking him in simple but plain language to resign. The latter did not see the necessity and told the club so. The club determined to wait on Mr. Cho, but he was not at home. He asked to make an appointment and agreed to meet a committee the next day at four o'clock. But he had an "important engagement in the Imperial Palace" and suggested the club write out the questions on which information was wanted. The reply of the club to this was the appointment of a committee of five to see the venerable statesman somehow and somewhere.

In the meantime the quarrel between the two parties reached the ears of the Emperor and he summoned the Hon. T. H. Yun, the president of the club, to give an account of the proceedings of the body over which he presided. The address of Mr. Yun, who is already well-known to our readers, to His Majesty is so full of patriotic sentiments that we feel sure we can do them no better service than to reproduce it in its entirety as it appeared in the columns of the *Independent* of the 26th inst. Mr. Yun, addressing his Majesty said:

"The Independence Club was started under the gracious patronage of Your Majesty. H. I. H. the Crown Prince wrote

the board bearing the name of the society, now adorning the hall of the club. As the institution owes its existence to Your Majesty it is quite within Your august prerogatives to dissolve it if You deem it necessary. But if Your Majesty considers the discussions and petitions of the club as indulgent parents regard the importunities of their children; if Your Majesty, being convinced of the loyalty and patriotism of the club, is unwilling to disband the association, the best thing that may be done is to instruct Your Majesty's ministers and officers to carry out faithfully your benevolent intentions for the good of the people, thus giving to the club no cause for complaint.

"When it was known that the club had the gracious approbation of Your Majesty, the high and influential officials of the realm and their subordinates filled the club. But no sooner was there a rumor that a certain Legation disliked the institution than they all deserted the club like autumnal leaves, vacating their seats to be occupied by private persons more or less dissatisfied with the ruling class. Thus it came to pass that the difficulties and perplexities of the government were unknown to the people while the distresses and grievances of the populace were unappreciated by the officials. This estrangement destroyed mutual sympathies and gave rise to distrust and suspicion until to-day the government and club stand opposed one against the other. For this regrettable state of things the officials are responsible. From this day on, let the officers of the government rejoin the club, giving as well as receiving the benefit of opinions, establishing a cordial understanding between the government and the populace. This will disarm mutual distrust. The knowledge of the needs of the people will enable the Ministers to discharge their duties more intelligently, while the appreciation of the circumstances of the government will keep the people from needlessly suspecting and disliking the officials. The friction between the two parties will thereby be reduced to a minimum, promoting the welfare of the whole nation.

"When we lived in seclusion with our doors shut, the ideas of foreign lands did not affect us. But now that our intercourse with other nations is becoming more and more intimate, the progressive ideas of Japan, Europe and America concerning the relations between the government and the people are daily permeating the various strata of our society. Whether good or bad, the opinions and sentiments of our people of 1898 are quite different from those of the first year of Your Majesty's reign (35 years ago). The government ought to take in the new situation in leading the people, and formulating and executing laws. This alone will insure success to the government and the welfare of

the people. Beyond this I have no more to say to Your Majesty."

His Majesty graciously assenting to the correctness of the views said: "Even if there were no demands on the part of the Independence Club, the affairs of the government ought to be conducted aright. We shall instruct the officials of the government to discharge their respective duties faithfully. Tell the members of the club to work on in quiet and orderly ways, steering clear of rashness and giving no occasion for foreign interference."

This address was reported in detail to the club and produced that greatest effect. Men wept, and the cry, "Long live the Emperor" went up over and over. The noise was heard in the Palace grounds and a messenger was despatched to see what the uproar meant. It is easy to believe this manifestation of loyalty on the part of the Independence Club was an agreeable surprise to the Emperor.

We may state that Vice President Cho was unfortunate enough in not being given time to resign but was dismissed in disgrace from the office by Imperial order and has since then gone to the country.

The Seoul-Chemulpo Railroad.—*The Times* correspondent from Peking in a letter to that paper as reproduced in *The Nagasaki Press* of the 11th inst., has given the following information to the public on this enterprise. We are not in a position to confirm or question the information herein given. As Americans, however, we confess disappointment that American capitalists were unwilling to invest the money:

It has now become known that the first railway built, or rather building, in Korea—viz., the railway from Chemulpo to Seoul—will pass into the possession of a Japanese company immediately after completion. The concession was originally obtained by Mr. J. R. Morse, representative of the American Trading Company in the Far East. It was a private speculation, and Mr. Morse believed that he could easily obtain funds in the United States for the construction of the road, and that the enterprise would prove very lucrative. In the former forecast he was mistaken. Only a million yen—a hundred thousand pounds sterling—were needed, but, for reasons that need not be set forth here, American capitalists were unwilling to advance the money. The line had been already contracted for, and the concessionaire, finding himself in some embarrassment, had recourse to Japanese business men. An agreement was concluded, Mr. Morse pledging himself, under forfeiture of thirty thousand yen, to hand over the line when completed, and the Japanese engaging to supply the necessary funds. The work proceeded steadily, and had made great progress when, a few months ago, a French syndicate appeared in the field and offered Mr. Morse two million yen for the line—a clear gain of a million yen. Mr. Morse must have been greatly tempted to accept the offer, especially as difficulties had arisen between

him and the Japanese capitalists with regard to technicalities, about which the latter were not altogether reasonable, and he could scarcely have been blamed had he taken advantage of the forfeiture clause. But, as a man of high integrity, he considered himself morally bound to those who had originally assisted him financially, and the road will consequently pass into Japanese possession. It is now believed that the Government will be the ultimate purchasers, and that a Bill sanctioning the transaction will be introduced in the next Session of the Diet. The French syndicate is the same that has obtained the concession to build a railway from Seoul to the Chinese frontier at Wi-ju, on the Yalu river. No one sees where the concessionaires expect to find their account in such an enterprise, for the traffic from the Yalu southwards is insignificant, and the line will traverse unprosperous regions. It was supposed when the French obtained the concession that they were really working in Russia's interests, and that the latter's trans-Asian railway was to be carried to an ice free port via Wi-ju and Seoul. In Japanese official quarters no doubt is entertained that such was the program. Russian statesmen would, of course, have preferred the Liao-tung route, but, not knowing when an opportunity to make the selection would present itself, they laid all their plans to suit the Korean alternative. Suddenly and unexpectedly, however, the Kiao-chau incident opened the door for a Russian approach to Liao tung, and Korea was then abandoned without hesitation. That appears to be the simple explanation of M. de Speyer's precipitate action, when with regard to the recall of the military and financial experts in Seoul, and of Russia's voluntary withdrawal from a field where she had taken so much trouble herself. Her self effacement was practical enough, but not very artistic, for, altho there was no reason why she should remain in Korea after she had ceased to have any immediate purpose there, she might at least have contrived that the occasion of her retreat should not expose so palpably her motive in going there originally. In leaving the Korean peninsula because she had practically gained possession of the Liao-tung, she confessed, in effect, that her aim throughout had been to gain possession of the latter. That lesson has not been lost on Japanese politicians. Steps will probably be taken to put a speedy end to Korean shilly-shallying about the concession for the Seoul-Fusan road, but the concessionaires will be a private company, and the enterprise will not at present be carried to the north of Seoul.

Bureau of Land Survey.—Foreigners who have attempted to make a study of Korean matters have lamented the lack of maps and charts showing the prefectural and provincial boundaries, the direction of the roads and the lay of the land in general. The native maps are notoriously inaccurate and tho there may be stored away in the archives of the government much of the information which would be elicited by a land survey, yet it has never been placed at the service of the public. On July 8th His Majesty issued a decree, a translation of which is appended, organizing a Bureau of Land Survey, and clothing it with full and almost extraordinary powers. While it is nominally subject to the Ministries for Home Affairs and for Public Works, the high rank of its personnel and their powers render them virtually independent.

With the object of this Bureau we are in the heartiest accord.

We congratulate the government upon undertaking a work which if at all thoro will have its results widely published. The Chief Surveyor and his ten assistants should be employed immediately and the work pushed vigorously. It should result in an accurate map of Korea and subdivision maps of every province and prefecture. It should locate the roads and furnish us with information concerning the towns along them, and the products of the various sections. The matter of distances should be settled, the course; character and distances navigable of all the rivers; the lay of the mountains, and such information concerning mineral deposits as the government may deem wise to make public. When the results have been made public may we not hope that a permanent and beneficial impulse will be given to the matter of internal improvement. For the proper performance of the work the force suggested appears very inadequate. One Chief Surveyor with ten assistants and twenty students will find the five years allotted pass before one-tenth of the work which will have to be done has been accomplished.

IMPERIAL DECREE NO. 25.

The personnel and duties of the Bureau of Land Survey:

I. The Bureau of Land shall perform its duties under the direction of the Ministry for Home Affairs and the Ministry for Agriculture, Commerce and Public Works.

II. The personnel of the Bureau of Land Survey shall consist of three Directors, two Vice Directors, three Secretaries and six Clerks.

(a) The Directors and Vice Directors shall be appointed by the Throne.

(b) The directors shall nominate the recorders one each from among the *chu-im* officials of the Ministries of Home Affairs, Finance, and Agriculture.

(c) The directors shall nominate the clerks who shall be taken, two each from among the *pun-im* officials of the above named three Ministries.

(d) Among the secretaries and clerks there must be at least one who speaks English and one who speaks Japanese.

III. The Directors shall have full oversight and control of the affairs of the Bureau; they shall be entitled to present matters to the President of the Council of State for His Majesty's sanction and in signing official documents shall do so in the order of their respective ranks.

IV. The Vice Directors shall assist the Directors and administer the affairs of the Bureau.

V. The secretaries and clerks shall be under the command

of the Directors and Vice Directors and shall follow their instructions.

VI. In order to avoid inexperienced men the officers of the Bureau from Director down shall, after the organization is affected, continue to serve until the work of survey is completed, tho they may be relieved of other appointments. But this regulation shall not affect the promotion of secretaries and clerks.

VII. The salary of a Director shall be that of a Minister of State: the salary of a Vice Director shall be that of a Vice Minister of State, second class; the salaries of secretaries and clerks shall be that of their respective grades in rank.

VIII. When Directors and Vice Directors are appointed to other offices they will still continue to hold their posts at the Bureau of Land Survey.

IX. The Chief Surveyor shall be a foreigner and he shall be assisted by assistants to the number of ten who shall be under the direction of the Chief Surveyor. Twenty students from the English and Japanese schools shall also be attached to the Bureau to learn the business. The assistants shall be selected by the Chief Surveyor either from foreigners or Koreans.

X. The salaries of the Chief Surveyor and his assistants shall be determined by the directors.

XI. The Chief Surveyor shall work under the direction of the director and vice-directors.

XII. There shall be attached to the Bureau three messengers, nine servants, and three porters, who shall be sent from the three ministries of Home Affairs, Finance and Agriculture, and their wages shall be paid by these three departments.

XIII. The Bureau shall possess proper seals under which it may communicate with the various departments of the government and the provinces.

XIV. The directors of the Bureau of Land Survey, being of the same rank as Ministers of State, shall be entitled to direct and oversee the Chief Commissioner of Police, the Governor of Sōul, the various provincial governors and those under them, to facilitate the affairs of the Bureau, and in case these disobey the directions given they shall be reported to the proper authorities to be censured, fined, or dismissed, according to the gravity of the offense.

XV. Men familiar with the work of the Bureau shall be sent as governors and prefects in order to facilitate the work.

XVI. The Chief Surveyor shall be employed for a period of five years, but this shall not effect his term of employment in any other department.

XVII. The survey shall begin with the five wards of Sōal and shall be gradually extended to distant places.

XVIII. The surveyors in their work throughout the country shall have the protection of a force of policemen.

XIX. The appropriation to the Bureau of Land Survey, until the work gets well under way, shall be fixed by the Privy Council.

XX. The salaries, expenses for instruments, books, implements and wages of the Bureau of Land Survey shall be defrayed by the Finance Department.

XXI. The expenses of the Surveyor shall be collected by him from the prefecture in which he may be at work. He shall give a voucher for all money so collected and this voucher, when presented to the Finance Department, shall be honored and paid.

XXII. The offices for the Bureau and the residence of the Chief Surveyor shall be arranged for by the Department of Finance.

XXIII. The regulations for the affairs of the Bureau shall be determined by the Directors.

XXIV. This decree goes into force from to-day.
Dated, July 8th, 1893.

OFFICIAL GAZETTE.

(Compiled from the *Independent*)

June 29th. An extra of the Gazette published an Imperial decree which declares that, according to the prevailing custom in other countries, His Majesty is to be the Commander-in-Chief of the army and navy, that the Crown Prince is the Adjutant Commander (next only to His Majesty); and that no prince of the blood imperial shall hold the office of a general in times of peace.

July 1st. By a special Decree, Gen. Le Gendre, the adviser to the Household Department, has been made the adviser to the Council of State.

July 2nd. In regulations for the Household Department an amendment was introduced by virtue of which the ginseng monopoly and the mines belonging to the Department have been transferred to the Bureau of Crown Lands.

Important *Appointments*:—Superintendent of the Crown mines in Pyengando, Yi Jongtoo; Superintendent of the Crown mines in Chullado and Kyengsangdo, Han Sangwha; Superintendant of the Crown mines of North Hamkyengdo, Yi Doocho; Director of the Ginseng Monopoly, Yi Choyeng; Police Inspector of Ginseng Monopoly, Pak Keowen.

Edict:—No. 26 publishes the regulations for the Railroad Bureau. We append the most important articles:

I. As railroads are to be constructed in the country a Bureau of Railroads is hereby organized with the following officers: one superintendent; one manager; two engineers; two *husas*; five assistant engineers.

II. The superintendent shall control all the affairs relative to railroads, under the direction of the Minister of Agriculture and Public Works. * * *

IV. The duties of the Bureau shall be:—

1. The construction, preservation, and operation, etc., of state railroads.
2. The permission or refusal of sanction to private roads.
3. The yearly estimates and the management of finance in general for state railroads.

X. The minor rules and regulations for the Bureau shall be made and published from time to time by the Minister of Agriculture and Works.

Edict:—No. 27 creates a new magistracy called Sungjin. One of the new treaty ports—Sungjin—is in this new magistracy.

LITERARY DEPARTMENT.

"*Stray Notes on Korean History and Literature.*" By James Scott H. B. M.'s Consular Service. Journal of the China Branch of the Royal Asiatic Society, Vol XXVIII, 1893-94.

Mr. Scott during his long residence of nine years in Korea was a busy student of the language and history of the people. His "Manual of the Language" passed into the second edition and has been a boon to many a beginner in the study of this peculiar and somewhat difficult language.

In these "Stray Notes" Mr. Scott tells us the Mohammedan traders were the first foreigners to visit the southwest coast of the peninsula towards the close of the eighth century. "Their presence in the country is proved by a philological factor peculiar to Korean euphony whereby *shinra*—zenra of Japanese and *shinto* of the Chinese—passes into *silla* of the Korean."

The next foreigners to visit Korea were the Dutchmen who were shipwrecked and held captive for years. Henri Hamel tells the story written towards the close of the seventeenth century, and so faithful is the account and so few have been the changes among the people, that place after place has been identified and "every scene and every feature can be recognised as if it were a tale told of to-day." Two Dutch vases were unearthed in Seoul in 1886. The figures of Dutch farm life told their own story and the well worn rings of the handles bore evidence of constant use for years. Mr. Scott suggests that the presence of these Dutchmen might perhaps explain the anomaly noticed here, namely blue eyes and fair hair. If so, how does he explain the distinct Jewish face so clearly marked on some Koreans?

The third period of contact Korea had with the foreigner dates from the attempt of the Jesuit Fathers to enter the country in the early part of this century.

The language, the author thinks "both as regards its own intrinsic peculiarities as a distinct tongue, and especially in respect to ancient Chinese sounds, is well worthy the serious study of sinologists and philologists."

Korean civilization dates from the advent of Kija, who with 5,000 fol-

lowers founded the city of Pyeng-yang. His grave, carefully kept, lies to the north of the city and is "venerated as the resting place of Korea's patron saint." Mr. Scott accounts for the two classes of people, one tall of stature with well cut features; and the other, Japanese, with its distinctive individualities of build and physiognomy, to the invasions from the north. Up to the second century "the peninsula was occupied by a congeries of rude tribes under petty chieftains warring and fighting with each other, but all the time being driven farther and farther south as the hardy inhabitants of the north forced their way into the country and settled in the plains to the south of the Yalu river. The aborigines, driven from their homes by these invaders from the north, sought refuge in the Kiushu Islands in Japan across the Tsushima Channel." The tall angular Korean of to-day traces his ancestors back to valleys of the Sungari river; while the short, stocky Korean was the aborigine who fleeing to Japan, and mingling with the people of low stature there, returns to his native heath smaller than his northern conqueror.

"And recent researches ascribe the Japanese language to Aino origin based on Korean grammatical construction and the remarkable parallelism and similarity of Korean and Japanese syntax can only be explained by race identity in pre-historic ages. The explanation offered is, that the Ainos impressed their vocabulary on the immigrants from the peninsula, but that these immigrants were unable to abandon their own peculiar grammatical construction. Certainly, in subsequent historical years, art and literature have always been intimately associated between the two countries: Korea imports and borrows from China, and in her turn passes on her new civilization to Japan, where the pupil, more apt than the master, and located in more favorable surroundings, has long outstripped Korea in the march of progress."

We should like to notice further these interesting "Stray Notes" and may refer to them again in a succeeding number.

NOTES AND COMMENTS.

The Seoul Post Office transmitted 55,713 letters and packages last month, an increase of 10,349 over May.

The Glorious Fourth was spent with much enthusiasm in the capital red, white and blue were much in vogue that day.

The city statutes we understand caution the people not to eat green fruit. This law is a dead letter if one may judge from the quantity of unripe fruit exposed for sale. Yet you hear people groan and wonder why they are not perfectly well.

General Dye leads off with a fine crop of early apples Early Harvest and Red June. Larger Early Harvests and more delicious Red Junes it has never been our good fortune to eat. The Red Astrachan trees are well loaded this year, the flavor excellent, but the fruit is a under size.

The United States Consul General in a report to his government says "there are over 100 bicycles in use in Korea. "Nearly all the wheels used in Korea are made in the United States. Japan comes next as an exporter of wheels to this country." He thinks a repair shop is the "great thing needed to popularize" the bicycle in Korea and that "ladies' wheels are the best

adapted for use by the natives here, as the men wear long skirts," an opinion in which we agree.

The Government language Schools closed the middle of this month. The educational system in Korea is still in its infancy. Apart from the schools mentioned above, there is a normal school with some 30 pupils enrolled; 9 primary schools in Seoul with 818 boys. The annual estimate allowed for these 10 schools is \$14, 416. There are 21 primary schools throughout the country. This is better than nothing, but it cannot be said the government is making itself poor in advancing the cause of education.

It looks as tho Korea were about to have two political parties. The Independence Club has become a free lance in politics and to a certain extent stands for popular rights and seemingly free speech if the daily sessions held the latter part of the month may be taken as a criterion. The Pedlers guild, a compact and powerful organization before the war, was abolished during the period of reformation. On the 3 ult. some of its leading members formed a new society known as the *Whang kook* or Imperial Society. H. I. H. the Crown Prince subscribed \$ 1,000. to the Society and it thus starts off under imperial sanction and encouragement. It is conservative in spirit and the Pedlers may be called the "tories."

In the advance sheets No. 135 of Consular Reports we notice the declaration of neutrality by Korea. This fact should have been recorded by us last month. Under date of April 28, 1898, Minister Allen sends from Seoul the following copy of a note received from the Foreign Office:

FOREIGN OFFICE, SEOUL, April 27, 1898.

Chyo Pyengjik, Minister for Foreign Affairs, to the Hon. H. N. Allen, United States Minister.

SIR: I have the honor to acknowledge the receipt of Your Excellency's dispatch of to-day's date, concerning the state of war now existing between the United States and Spain.

In reply thereto, I have the honor to assure Your Excellency that my Government will observe the strictest neutrality in this affair.

I beg Your Excellency to convey this message to your Government.

We are indebted to Mr. Alex. Kenmure, Agent of the British and Foreign Bible Society for Korea for a copy of the June number of *The Bible Society Reporter*, of the anniversary of the Society held in Exeter Hall, on May 4th the report was made that the issues for the year of Bibles, Testaments and Portions of Scriptures amounted to the magnificent sum of 4, 387, 152 copies, "or 181, 120 beyond the largest ever announced at any previous anniversary, and more than 611, 019 copies than the total of last year." In the report on translation and revision we do not see any mention of the work in Korea, but we hope at the anniversary next May, Korea in this respect may occupy a due proportion. Thro the earnest and constant efforts of their agent here, the work of this Society in Korea is growing encouragingly. Bishop Ingham in his sermon at St. Paul's declared "the Bible will survive all the books that are written about it, and that are written against it."

A writer signing himself "Grenon" in the *Peking and Tientsin Times* of June 25th describes his visit to Seoul. The mudflats at Chemulpo impressed him as "unspeakably dreary and ugly" and he thinks it a "matter for congratulation that such freaks of nature are not more common." Coming to the Hermit capital he says the approach is "steep and picturesque in a way of its own," a remark we fail to understand, the streets for their width and cleanliness impressed him and he ventures to remark: "How Pe-

king folks would revel in these roads! Fancy biking in the Celestial capital! Yet yonder were a party of missionaries pedalling it merrily." Seoul is proud and justly so of its streets. Let Peking follow our good example.

He visited the royal palace at the foot of Imperial Seal mountain and "entering the park-like grounds in which it stands we felt tempted to quote Thomson's lines from the "Castle of Indolence":—

A pleasing land of drowsyhed it was,
Of dreams that wave betwixt the half-shut eye;
And of gay castles in the clouds that pass,
For ever flushing round a summer sky:
There eke the soft delights, that witchingly
Instil a wanton sweetness thro' the breast,
And the calm pleasures, always hover'd nigh;
But whate'er smacked of romance, or unrest,
Was far, far off expelled from this delicious nest.

"Far, very far indeed we seemed from the madding crowd and every earthly thing: alone with nothing but the memories of a tragic fate worked out in such fair scene. It was interesting to pass thro' the many-roomed Palace where the murdered Queen, and the strong-willed Empress-Dowager had once held sway, and recall the curious impulse which had made the poor bewildered Emperor thro' those stirring days cling like a child to foreign friends."

The Emperor he thinks "a quiet simple-minded, kindly man; if not possessing brilliant parts, at least no startling vices.

"And what of the people! Can one attempt to describe them? Perhaps good-natured indolence comes near the mark; that indolence which accepts vice instead of virtue, not by preference or deliberate choice, but simply because its acceptance saves the trouble of conflict. We fancy this is somewhat the unspoken creed of the country; to do as well as is possible with a minimum of effort. The Koreans did not strike us as people who would be uncleanly, dishonest, untruthful or revengeful from deliberate love of those characteristics, but because the trend of human nature lies that way, and this 'tis easier.

"But we did not study: we had come to enjoy, not write a book or an elaborate critique on Korea, past or future; and we did enjoy everything. The clear, limpid atmosphere and delicate colouring which made everything to us who knew Japan, appear like some dainty water-colour sketch in comparison to some warm-tinted oil painting. It was a pity the women swathed themselves from head to foot in odious, misshapen garments, but it was Korean; it was a thing apart, unique. The country and its surroundings was utterly and entirely new, unlike either China or Japan, and it was a bright new dream, the charm of which accompanied us back all the way to the little oasis in Mud Flat North which we call 'home.'

ARRIVALS.

In Seoul, July 15th, F. Reinsdorf, Esq., the new German Consul.

In Seoul, July 15, Dr. and Mrs. R. A. Hardie and four children, to join the mission of the Methodist Episcopal Church, South.

In Wonsan, June 15th, the Rev. J. S. Gale and family, from furlo in Canada.

